

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

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Saturday, May 19, 1860.

Price One Penny.

A DISCOURSE

BY ELDER N. V. JONES, DELIVERED IN BIRMINGHAM, DECEMBER 28, 1859.

(Concluded from page 293.)

Let me say that when you are gathered with the Saints, if you do not live your religion to your utmost desire and satisfaction—if you do not have all the blessings of God and the inspiration of the Holy Ghost to comfort your hearts by day and by night, in your goings out and your comings in, in all your labours and duties, and upon your wives and children, and upon everything that you do, it will be in consequence of your own sins and transgressions. There is no power this side earth or hell that can prevent your having and enjoying them, except your own sins. If you live for them, you will have all you can appreciate or desire. Your minds should be exercised on these things; you should live for the enjoyment of these principles.

When you are gathered, you have not accomplished your work. The principle of gathering is only one isolated principle which in your circumstances is particularly applicable to you. It is only one out of the multitude of principles which you have to obey in the great plan of salvation. There is no condition, no circumstances in life but what the principles of the Gospel of Jesus Christ are applicable to. They have a bearing upon you in all your actions and dealings, in your traffic and associations, in your domestic relations and your

family arrangements. All—all alike are influenced and governed by those principles. The magnitude and greatness of the principles are sufficient and amply calculated in their nature to reach and embrace every ramification of society. Then it should be the first and earliest duty of the Saints to use all the exertions in their power to remove themselves from these Gentile lands to the gathering-place of the Saints.

There are many blessings which the Saints will enjoy in a gathered capacity that they cannot realize elsewhere. You can enjoy the Spirit of the Lord here; you can feel its influence upon you. It cheers up, and gives you strength and confidence in yourselves and in your God, and enables you to successfully resist the powers of darkness and the workings of evil with which you are surrounded; and through the power and influence of the Spirit of truth, you can keep from violating the commands of God. But you have to live in that way and manner that you can keep that Spirit within you all the time. You can enjoy that in this land; but there are things which you cannot enjoy here. You can only enjoy them in a congregated capacity with the Saints of God. I will not say that those blessings which you can enjoy there with the

Saints of the Lord are all-important. The principle of gathering is just as important as anything else: it has its time and place. After you have gathered out from the nations, you have obtained an experience by that gathering; you have felt the spirit of it; that thing has been accomplished; it has gone to make up the great bulk of your experience, and it is necessary and wanted in the place and at the time in which it has been obtained. But there are blessings which the Saints enjoy in a congregated capacity that you cannot enjoy here, and they are of a very important and interesting character.

The Gospel of Jesus Christ does not consist in theory only. I have stated two or three times before that its principles are applicable to us in our lives. We have not only to govern ourselves and all our actions by the principles of the Gospel, but there are certain ordinances connected with the Gospel that we have to observe. These ordinances involve laws. They are called ordinances, because the term ordinance in certain applications seems to be more convenient than the term law. But ordinances are actually nothing more nor less than the embodiment of laws. When we observe an ordinance we obey a law; and they are laws pertaining to the kingdom of God.

Now, it was a theme of our Saviour and his Apostles—particularly of the Saviour, when speaking of the kingdom of God, to pray daily that it might come. He also testifies that the Gospel of the kingdom should be preached in all the world for a witness to all nations. He instructed his disciples to pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." He had reference to the kingdom of which Daniel and other Prophets spoke—that kingdom which the God of heaven should set up in the last days. It is the laws of that heavenly kingdom of which I am speaking,—which are also the laws that govern the worlds and spheres in which our Father dwells. Now, he dwells in the midst of organized existence. Organized existence is by reason of laws, without which it could not be; and those laws, if you can but understand them, are applicable to us. The first fundamental principles or laws of the kingdom of God made known to us are called ordinances. For instance, there is the ordinance of baptism; and, let me say to you, this is an eternal

law, and one that will endure as long as eternity. It is a law of exaltation—one of the fundamental laws in the celestial kingdom of our God. Nothing, whether animate or inanimate, can exist in the celestial kingdom until it has gone through that ordeal. It does not matter whether you apply it to the organized elements pertaining to this earth which fill the measure of their creation, or apply it to the higher order of intelligencies who have their agency before they can be exalted to occupy any position in the celestial kingdom of God, they have to pass through that same order—that same law, by obeying which a remission of sins is obtained. When the earth obeyed that law, it was not in consequence of its own transgressions; for the earth has kept the laws given to it, and has filled the measure of its creation thus far. But it passed through that law or order because it is a law or order of eternity by which all elements as well as the earth and organized intelligence will be exalted. Now, this ordinance of baptism is only one of the ordinances or laws of the kingdom. There are many ordinances pertaining to the kingdom of God.

We, as Latter-day Saints, look forward to the blessings we expect to enjoy with the Saints in Zion. Reflecting upon them and the society we shall there enjoy brings peace and gladness to our minds. They exist before us in prospect. We see them by the eye of faith, and fondly anticipate the day when we shall enjoy them. Independent of the duties which you may perform and the positions which you may occupy in life in Zion, (for we have to carry on the various affairs of life there as in any other country,) let me say to you, Let us press on in the principles of our holy religion; let us press on to those things which we contemplate enjoying in the future with regard to the blessings of the Gospel.

When we come into the enjoyment of the blessings of the Gospel—when we realize or have a taste of that future which we have looked forward to, we shall have them in the Temple of the Lord. In that Temple will be ordinances and blessings and principles made known—principles of this same heavenly kingdom of which I have been speaking. Those principles and laws are the same by which the great Jehovah governs and controls the material world in which he dwells in a state of per-

fection, according to the celestial order of things in which he lives and moves. He proposes to raise and exalt us to the same capacity, in the same order of things, with the same material elements, which are eternal in their nature and character. He proposes to exalt us to the same capacity. How? By introducing to us the principles of life and exaltation just as we can receive them. The first of these principles have already been spread out before us in the forms of ordinances, such as baptism for the remission of sins. These are but preparatory principles, yet they are eternal. They are connected with that order of things which is eternal, a part of which you have already learned. The more advanced principles of this eternal order you have not such a clear comprehension of as of those which you have already obeyed. Still they are all linked in the one grand catalogue of principles to be made known to God's children from time to time, to exalt them to that sphere in which he now exists.

But those higher principles and more advanced degrees of eternal things we have no promise of ever having committed to us, except through the order prescribed and in the Temple of the Lord. There we have principles and ordinances introduced to us, which, if we live according to their dictates, and hold as sacred as the covenant of baptism, will produce every degree of happiness and enjoyment that we ever anticipated.

The effects among the Saints will be known, comprehended, and appreciated just the same as the evils seen in the world following from the traditions and practices of men. I was telling you just now of the fruits existing in consequence of the doctrines and principles of men, and was taking up the legitimate fruits of the principles of the present systems of Christianity. I said they were the fruits of those systems. Well, just so can be understood and appreciated the results of the fruits flowing from a knowledge of and action upon the principles made known to the Saints of God. Every principle that the mind can enjoy, in all its variety and extent, is opened up and made known for our reflection and for the action of our lives.

Now, we should not live for ourselves. It is true that we answer for our own sins, and not for the sins of our progenitors. It is also true that we are

agents to ourselves, and are judged and rewarded according to our own merits or demerits. No man can atone for our sins, nor can any individual enjoy the blessings that we are entitled to for our faithfulness and obedience. We must ourselves be the recipients of these. We cannot confer them upon others. The Gospel of Jesus Christ is upon the principle of obedience, and obedience to or rejection of it is a matter of choice; but the obedient must and will enjoy the blessings.

While we live for ourselves, then, in this respect, it is also true that in every respect we do not. We are associated in the great plan of salvation. We behold and contemplate principles which, in their magnitude and in the great extent of their justice and mercy, reach to all the fallen sons and daughters of Adam.

We can reflect upon our fathers who passed through this stage of action before the principles of the Gospel were restored and again made known upon earth, and we can gaze through the generations of a thousand years. Our progenitors have come up; they have passed away; they have been under the influences of evil; they have followed the traditions of men. With these generations of the past we have a work to perform.

The principles we have embraced were just as much devised by the councils of heaven for those who have lived during the last eighteen hundred years as for you or me. God, in the plenitude of his mercy, devised a plan that will redeem the sons and daughters of Adam, and that will bring them up and reward them according to their works. If they have been good, they will receive good; if they have been evil, they will receive evil. This is a fixed and eternal principle, and applies both to us and to the generations of the dead that have passed away during the last six thousand years. To bring about this universal redemption is a portion of the work which we, as Latter-day Saints, have to perform.

How do you suppose that the principles of the Gospel will become applicable to the dead? How do you suppose they can be applicable to your fathers and mothers who have passed from this stage of being, without they have the opportunity of hearing them? Let me say to you that they will come to them in the same eternal order and through the same

channels of knowledge and information in and through which they came to you. How did you receive them? You received them from your brethren—from those appointed to minister to you, and the Spirit accompanying taught you and bore witness that the things you heard were true.

Now, through the same channel, this Gospel will reach back to, grasp, and bring in every son and daughter of Adam. That is the work for us to do. That work is before us. This is the responsibility that rests upon you as Latter-day Saints—to look and feel after, by the eternal laws of the Priesthood, the generations of the dead, that they may have made known to them the same principles of salvation which you have had. Where there is no law there is no transgression. If the law, then, has not been preached for the last 1750 or 1800 years—if the Gospel was not preached, those generations that lived during that time were not under transgression, for “sin is the transgression of the law.” Hence, they can neither be saved nor condemned. If saved, it is through obedience to the law; and they must have the law, to see whether they will act upon it or transgress it. They must have an opportunity to work out their salvation or damnation. The principles must be laid before them. They must have the opportunity to hear and judge for themselves. Now, to make the principles of the Gospel known to them is a work that rests upon you, my brethren and sisters. In the Temple of the Lord these things will be made known to you.

What is a temple? There are many churches built with very honourable names and titles—some to St. Paul, St. Peter, and Christ: but what is a temple? It is an edifice built and consecrated to God—sanctified or set apart for purposes of which I have been speaking,—where the higher ordinances of the kingdom of God are administered, where the work and labour that we have to do in reference to the dead are performed, where we receive the inspiration of the Holy Ghost, where we receive communications from the departed dead, where they minister to us and we to them, where we receive the ministration of angels, where we hear the voice of God, where our minds are led, through the inspiration of the Spirit of

the Great I AM, to open out and look into the visions of eternity, and comprehend the magnitude of the great principles of his kingdom. We gather to Zion for that purpose. This is our duty, there is our place, and these are our blessings.

Why, with the knowledge that I have of those things that have been made known, and will be revealed in that Temple, I would not forego the pleasure of meeting there for any earthly consideration. Were I in this land, and three-score-and-ten years of age, with my head covered with white locks, and bowed down with age, and knew that if I started I should die on the way,—if I died, I would die with my head towards the Temple of the Lord. It would be the fondest hope I could have, to spend the last breath of my mortal existence inside that consecrated edifice. That is the very place through which I expect to receive all my blessings. To go within its walls, ordered and constructed according to the grades and orders of the holy Priesthood, each one with its powers and blessings—to pass through it—to feel the influence of the Spirit of God resting upon me to such an extent that every principle of animal life would be as it were burnt out, and I should enjoy the rich blessings of God, pass from one order to another, and there hold communion with the spirits of the invisible world—the spirits of just men made perfect, participate in the ministry of angels, enjoy the blessings of the society of my friends—my fathers who are gone before me;—what would I exchange for this? No earthly consideration. Were I a hundred years old, and knew that I should only just live to get there, I would say, Let me go; let my last look be upon that fond building. For I tell you that the blessings that are promised to the Saints of latter days, the ministration of angels, and the sealing powers of the Melchizedec Priesthood, which bind and seal up the testimony and the law, will come forth and be revealed in the Temple of God. That is what we ought to live for—what we ought to be looking forward to. Let us not deceive ourselves. Let us live in that way and manner that we may imbibe those principles which will stimulate us on continually till we gain the prize; for the race is not to the swift, nor the battle to the strong, but to

them that persevere and keep ever a-head, day by day living and practising their religion throughout their lives. The reward of such is sure. The privilege of spending even one hour in the Temple of God would be worth more to me and my progenitors than one hundred years of existence abroad in the lands of the Gentiles. I could do more in one hour within the walls of that consecrated sanctuary towards securing to myself that eternal existence hereafter which I desire, and to benefit the generations of my dead, than I could in a hundred years among the Gentile nations. My labours might be great, they might be arduous, and might bring many thousands to a knowledge of the truth; yet I could only go so far in the work. I must continue on. It is a progressive work.

Saints, let your hearts be comforted. You have everything in prospect for future enjoyment; but all blessings will come in consequence of your own acts, by your living faithful to your religion. As means shall come into your hands, according to circumstances, lay them by for your emigration. Pay all just demands, dues, and requirements placed upon you by the Priesthood, thereby honouring and acknowledging that Priesthood; then contribute what you can to your own emigration. Do this, and let your heart be fixed firm in the work. Do not give way to the influences that surround you, but let the principles of the Gospel enter into your duties and associations, even extending into your shops and factories. Carry with you the principles of the Gospel. Let their influence be felt and enjoyed not only by you, but by those who surround you; and though they may say they do not believe in the principles which you believe in, they will acknowledge that you carry a good spirit with you. They will regard and respect you, though they may not acknowledge that the Gospel you believe in is true. Try to carry with you these principles, and you will have a good influence wherever you go, and the Spirit

of the Lord will work on the hearts of the people. It will work on individuals in the various situations in which you are placed to benefit and bless you.

May the blessing of the Lord rest upon the means which you lay by for your emigration, that they may be increased, and that your wants may not be so numerous. You will find in laying by your means for your emigration, and obtaining the blessing of the Lord upon it, that your means will accumulate in your hands, and your opportunities be multiplied, while your wants will be less and less. You will have more means to lay by, the longer you continue; and, after a time, all who have practised what I have said will acknowledge that they have saved more means in twelve months than they ever thought they could have done in so short a time. I do not care even if wages are less, and the circumstances surrounding you more embarrassing, I tell you, in the name of the Lord Jesus Christ, that if you will practise these principles, you shall be blessed in every circumstance in life. I would not give a fig for a religion that would not come into the factory and workshop, and control, regulate, and bless in all the duties and obligations of every-day life. I know, as God lives, that if you will practise these principles, the blessings are yours.

I feel to bless you, in the name of the Lord Jesus Christ, by the virtue and authority of the holy Priesthood upon me. Live your religion, and you shall be blessed, and you shall know, understand, and feel that you are blessed. Carry the influence of your religion with you, and it will be felt in the world among those who do not believe in your faith. It will be felt among them for your good, and will influence them to favour you. This is the way the Lord works: he works on natural principles. May his blessings rest upon you, is the desire of my heart, in the name of Jesus. Amen.

INSECTS NEVER GROW.—"Many people fancy that a little fly is only little because it is young, and that it will grow up in process of time to be as big as a blue-bottle. Now this idea is entirely wrong; for when an insect has once attained to its winged state, it grows no more. All the growing and most part of the eating is done in its previous states of life; and indeed there are many insects, such as the silkworm-moth, which do not eat at all from the time when they assume the chrysalis state to the time when they die."—Wood.

HISTORY OF JOSEPH SMITH.

(Continued from page 296.)

[November, 1843.]

Saturday, 4th. Elders Richards and Taylor were with me at the Mansion, assisting writing letters.

Wrote to John C. Calhoun as follows:—

"Hon. John C. Calhoun.

Dear Sir,—As we understand you are a candidate for the Presidency at the next election; and as the Latter-day Saints (sometimes called 'Mormons,' who now constitute a numerous class in the school politics of this vast republic,) have been robbed of an immense amount of property, and endured nameless sufferings by the State of Missouri, and from her borders have been driven by force of arms, contrary to our national covenants; and as in vain we have sought redress by all constitutional, legal, and honourable means, in her courts, her executive councils, and her legislative halls; and as we have petitioned Congress to take cognizance of our sufferings without effect, we have judged it wisdom to address you this communication, and solicit an immediate, specific, and candid reply to 'What will be your rule of action relative to us as a people,' should fortune favour your ascension to the chief magistracy?

Most respectfully, sir, your friend,
and the friend of peace, good order,
and constitutional rights,

JOSEPH SMITH.

In behalf of the Church of Jesus Christ
of Latter-day Saints."

Similar letters were written to Gen. Lewis Cass, Hon. Richard M. Johnson, Hon. Henry Clay, and President Martin Van Buren. To Mr. Van Buren's letter I added the following:—

"Also whether your views or feelings have changed since the subject matter of this communication was presented you in your then official capacity at Washington, in the year 1841, and by you treated with a coldness, indifference, and neglect, bordering on contempt."

Elder W. Woodruff arrived in Nauvoo with paper for the use of the printing office.

Sunday, 5th. Rode out with mother and others for her health.

At dinner I was taken suddenly sick: went to the door and vomited all my dinner, dislocated my jaws, and raised fresh blood, and had many symptoms of being poisoned.

In the evening a prayer-meeting in the hall over the store.

Mr. Cole having kept a school in the hall for some time, the noise proved a nuisance to the clerks in the History Office, and I gave Dr. Richards orders to tell Mr. Cole he must find some other room in which to teach school, as the room is needed for councils.

Meeting at the Stand. Elder Rigdon preached.

Received a letter from Reuben Hedlock, dated Liverpool, October 16. He informs me there is a great call for preaching, and many Elders are wanted throughout the British Isles. Much opposition. The Saints are anxious to have the *Star* continue its publication, as 1,600 copies are circulated.

Also received a letter from Hyrum Clark, giving a partial account of the business affairs of the emigration and publishing offices.

Monday, 6th. Domestic affairs kept me busy in the morning, and in the afternoon listened to W. W. Phelps giving a relation of his visit to the Governor, which amused me.

It has been very cool for some days past.

Elder Erastus Snow arrived with a company from Massachusetts.

Tuesday, 7th. Mr. Cole moved the tables back into the hall, when Richards and Phelps called to report that the noise in the school disturbed them in the progress of writing the History. I gave orders that Cole must look out for another place, as the History must continue and not be disturbed, as there are but few subjects that I have felt a greater anxiety about than my History, which has been a very difficult task, on account of the death of my best clerks and the apostasy of others, and the stealing of records by John Whitmer, Cyrus Smaling, and others.

The Quorum of the Twelve—viz., President B. Young, P. P. Pratt, O. Pratt, W. Woodruff, J. Taylor, George A. Smith, and W. Richards, assembled in the Mayor's Office, and voted to raise \$500 to get paper, &c., to print the *Doctrine and Covenants*.

Also voted that P. P. Pratt, W. Woodruff, and J. Taylor be a committee to borrow or get the money, and that President Young go along with them.

Wednesday, 8th. From nine to eleven, a.m., had an interview with Richards and Phelps, read and heard read part of my History, then attended to settling some accounts with several individuals. P. M., examined a sample of fringe designed for the pulpits of the Temple. From two to three, conversing with Phelps, Lewis, John Butler, and others.

The Neighbour has the following:—

"We know that statements made by the Carthage mob in their resolutions, as published in the late *Warsaw Message*, were false. We also felt convinced that the parties themselves were apprized of that fact, and that it was a thing generally understood by the public; and therefore we did not trouble ourselves about it. But having the following testimonies and affidavits sent us for publication, we insert them for the information of those who may not have had opportunities of informing themselves relative to this subject.

State of Illinois, }
Lee County, } ss.

We, the undersigned citizens of the town of Dixon, County of Lee, State of Illinois, being duly sworn according to law, depose and say that we have seen the article entitled 'Statement of facts connected with the arrest of Joseph Smith and his discharge therefrom,' published in the *Warsaw Message* of the date of 15th of July, A.D. 1843; and have also seen an editorial article in the same number of said paper, in which it is stated that said statement of facts was furnished by F. Southwick, one of Mr. Smith's attorneys in said case; and that we know the fact stated in said statement—to wit, that Reynolds, for a considerable length of time immediately after his arrival at Dixon, did peremptorily refuse to allow Smith a private interview with his Council; and that said Reynolds did expressly state that no conversation could be had with Smith by his attorneys, unless he, Reynolds, was present at such conversation.

The length of time which such refusal to allow said private conversation continued, was, in the belief of these deponents,

at least one hour; and that such private conversation was not permitted by Reynolds, until after being informed by at least two of these deponents (Messrs. Dixon and Sanger) that such private interview must be allowed Mr. Smith, as that was a right he had guaranteed to him by law.

JOHN DIXON,
ISAAC ROBINSON,
L. P. SANGER,
J. D. MCCOMBSAY,
J. ALBERT HELFENSTIEN,
S. G. PATRICK,
E. SOUTHWICK.

Sworn and subscribed to before me at Dixon, this 29th day of July, 1843.

FREDERICK R. DUTCHER,

Justice of the Peace for Lee County, Ill."

"We, the undersigned, state under oath that we travelled in company with Joseph H. Reynolds, the Agent of the State of Missouri, from Dixon to Nauvoo, at the time he had Joseph Smith in custody with the intention of taking him to Missouri, between the 26th of June last and the 1st instant; and that the Mormons, friends of Mr. Smith, who met us on said journey, before we arrived at Nauvoo, conducted themselves, so far as we could perceive and were able to judge, with the strictest propriety; and to our knowledge made use of no means towards either H. D. Wilson or said Reynolds; but, on the contrary, several of them, and said Smith among that number, pledged themselves that said Wilson and Reynolds should be personally safe; and that said Mormons, none of them as we could perceive, were armed, so far as was discernable; and further, that the statement made in the *Old School Democrat* of the 12th instant, over the signature of T. H. Reynolds, that he and said Wilson were disarmed soon after they were arrested on the trespass suit commenced against them by said Smith, and that their arms were not returned to them until after the said Smith's discharge at Nauvoo, was incorrect. And in relation to this, these deponents say that said Wilson and Reynolds were arrested on said action of trespass at Dixon, on Saturday morning, the 24th of June last. That they were not disarmed by the Sheriff of Lee County, who had them in custody, nor by any other person, until the following day, at Paw-paw Grove, thirty-two miles distant from Dixon; and that the arms of said Wilson and Reynolds were

restored to them by the said Sheriff of Lee County, who had them in custody for default of bail, at their (Wilson and Reynolds') own request, while on the journey from Dixon to Nauvoo, before the company had arrived within at least eighty miles of Nauvoo.

J. D. McCOMBAY,
L. P. SANGER,
E. SOUTHWICK,
S. G. PATRICK.

Sworn and subscribed to before me, at Dixon, this 29th day of July, A.D. 1843.

FREDERICK R. DUTCHER,
Justice of the Peace."

"To the Editor of the *Warsaw Message*.

Gentlemen,—It appears from an article in your paper of the 15th of July, under the editorial head, that there is a question of veracity therein raised, between Mr. H. T. Wilson and myself, relative to the proceedings had after the late arrest by him of Joseph Smith. Now, in order that the public may no longer be deceived in the premises, be pleased to publish, together with this note, the above affidavits, that the charge of falsehood may attach where it properly belongs.

Very respectfully yours,
E. SOUTHWICK.

Dixon, July 29, 1843."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 19, 1860.

TO THE SAINTS OF THE EUROPEAN MISSION.

Beloved Saints,—In the providence of Almighty God we have been called to the Presidency of the European Mission. By the instructions of President Young, the work in these lands has been committed to our charge, and the spiritual and temporal affairs of the Mission have been duly transferred to us according to those instructions.

In entering upon the discharge of the responsible duties which have been placed upon us, and in taking direction of the affairs of this widely-extended Mission, we are deeply sensible of human weakness and thoroughly convinced how much we need the Spirit of the Almighty to assist us in the successful discharge of the duties of our calling.

In order that the work of God may revive and prosper again in these lands, we call upon the Priesthood of this Mission to unite with us and take hold of that work in faith and discharge the duties of their several callings. Let the true spirit of the Gospel also be sought after by the Saints and infused into every Branch of the Mission.

That we may have the salvation and the inspiration of the Almighty to be with us and to direct our movements, we crave the faith and prayers of the Saints in our behalf; and with their prayers ours shall mingle and ascend as incense to the throne of God.

N. V. JONES,
JACOB GATES.

VALEDICTORY.—The period has arrived in the course of events when the connection between the Saints of this Mission and myself has reached its close.

In the providence of Him who is the Supreme Author of the work, has come another of those administrative changes which have periodically occurred in the history of the European Mission.

The circumstances of the time when the Presidency of the Mission and the Editorship of the *Star* were committed to my charge are well known. The American missionaries had been called home, in consequence of the "Utah difficulties," and they had departed for Zion; the leading native Elders and the foremost Saints of earlier times had emigrated, emigration itself was suspended, and a day of missionary success was not reigning. To this may also be added the fact that all the old contributors to the *Star* and the poets who had sung their millennial songs in other days had been included among those emigrated.

Under these circumstances the Presidency of the Mission fell upon me, the presiding and leading positions thereof devolved upon the native Elders, and to the native Priesthood and Saints the work in these lands was committed, while new literary instruments had to be shaped and new names found to adorn the *Star*.

In reference to my fellow-labourers in the ministry and the Priesthood generally in these lands, it is abundantly due to them to say that they have indeed vigorously strengthened my hands in sustaining the Mission and keeping alive the faith and good spirit in its members. At no time were the Priesthood in these lands, as a whole, more diligent, more untiring, more disinterested, and more faithful in sustaining the best interests of the cause than they have been during the last two years; and the same is also true of the Saints generally. This fact none can justly question, for their fruits abundantly prove it.

Touching the performance of my duties in the capacity of President of this Mission and Editor of the *Millennial Star*, I shall not speak, but shall leave it to the decision of him whom God has set to decide.

I have now to announce to the Priesthood and Saints composing the European Mission that I am released to return to Zion with this season's emigration, and that I am instructed to transfer the Presidency of the Mission to Elders N. V. Jones and Jacob Gates.

May the Lord bless these brethren who have been appointed to the Presidency of this Mission! May he endow them with much power, and crown their labours with abundant success! And may the *Star*, under the direction of its new Editor, increase in Divine light and show more richly the treasures of Divine wisdom!

In closing my presidential and editorial labours, I desire to bid a becoming farewell to my fellow-labourers and the Saints throughout the European Mission. May the favour and the power and the salvation of God be with you, brethren and sisters, and the gifts and blessings of the everlasting covenant be your portion!

All remittances and communications hereafter addressed to this Office should be in the name of N. V. Jones.

A. CALKIN.

THE VISITOR.

TRACT DISTRIBUTORS.

A meeting had been called of the tract distributors in the — Branch; and in my character of "Visitor," I attended to hear the reports and rejoice in any brightening prospects that might appear for spreading the heavenly light revealed from the eternal world for the illumination and salvation of the human family. A number responded to the call, and the small books, well thumbed and marked,

which they held in their hands, were indicative of a "work" of some kind having been done by those engaged in it. After the preliminary proceedings of opening had been got through, the president called for the reports as follows:—

"Brother T., please to give in your report."

Brother T. responded—"I have visited, in all, 312 houses: 275 took No. 1 of the series; 236 took No. 2; 191, No. 3; 113, No. 4; 68, No. 5; 17, No. 6; nine, No. 7: three read the entire series, and 37 rejected them altogether. In nine houses they destroyed the tracts, in 15 they returned them defaced or written upon, and in 45 they insulted me. Still I feel desirous of doing everything I am called upon to do for the rolling forth of this great work."

"Sister U. will please give us her report," said the president.

"I have visited 114 houses," replied the sister. "In 108 places they took No. 1; in 87, No. 2; in 53, No. 3; in 35, No. 4; in 11, No. 5; and there stopped. In six places they refused them altogether, in two places they burned them, in four they tore them and gave them to me, and in one place they gave me tract No. 2, with this note inside," handing in a small piece of written paper.

The president reached it to me, when I found it contained the following choice morsel:—

"Blasphemous and abominable! They who follow 'Joe Smith' cannot follow Christ. Believe in the Lord Jesus, and become a member of his church, for all other awful delusions shall perish."

"Well," said I, "that is quite complimentary all round. The writer very politely (?) calls upon sister to leave what he is pleased to call a "delusion," which he is afraid will "perish," and embrace another delusion which he appears to think will not perish, as the phrase 'all other delusions' evidently classes faith 'in the Lord Jesus' among the 'awful delusions'; and so sister U. seems to be left to hunt up the Church of Christ anywhere she can among the 'awful delusions' from the great 'mother' down to the tiniest and youngest of her prolific posterity. But we will say no more until the reports are got through."

One after another gave in their reports, all in a similar strain, till they had

finished; when, after a few remarks from the president on the necessity of continuing energetically at the work, trusting in faith for the Lord to crown their labours with an abundant harvest in his own due time, I requested leave to put a question or two to the distributors, which was readily granted.

"Brother T., how long time does this report of yours embrace? I see you have visited a great many houses, and it must have taken considerable time."

"Ever since I commenced to go out with the tracts, about two years ago."

"Ah!—say you so? At what period of that time did you receive most of those insults you speak of, have most of your tracts destroyed or defaced, and meet with most general opposition?"

"Shortly after I began distributing."

"What class of persons gave you most annoyance?"

"I received most annoyance among the very lowest class—those who live in dirty back alleys and filthy lanes, where they were generally drinking on a Sunday morning when I went round."

"Who read most of the tracts?"

"Generally working men and their families, the 'better-to-do' classes usually refusing them politely, or sometimes the servant girl slamming the door in my face."

"What is the general feeling now in regard to 'Mormonism' in your district?"

"I can hardly tell you, as I have not been much round for some time. After the people refused the tracts, I did not care to go to them again."

"Do you ever ask any of those you are acquainted with to read the *Star*? You know it contains a good deal of matter, written for the perusal of those who are not in the Church."

"Very seldom. I only take one *Star*, and don't like it dirtied or abused."

"I suppose this report is about the same as those of the others," I remarked, looking round.

A general nod of assent confirmed the observation. So, concluding it was needless to question any others, I offered the following remarks:—

"In the first place, brethren and sisters, you will observe that the most opposition was offered to you during the very time that a spirit of antagonism to the work was world-wide-spread and most

bitter. Scribbling story-tellers, newspaper lies, and wonder-mongers had so worked upon the community at large, that scarcely any one was in a condition of mind to calmly investigate the truth, but approached the written word with strong prejudices, and, in general, a determination to find fault. In the next place, those who were most bitter against you were the very class least able to judge fairly or to discriminate nicely, being rarely governed by reason at any time, but subject to be blindly swayed by the varied influences that operate on them. And again, those who did read most of the tracts are of a class who are the bone and sinew of this great nation. Intelligent, yet down-trodden to an extent, the better-cultivated portions of the working classes have learned to doubt the truth of the once-considered immaculate clergy, and to criticise the statements of the 'almighty press.' Yet even they were more or less influenced by the then prevailing spirit. Under these

considerations, we have no reason to be down-hearted over the past, for the season to harvest had not then come; and the seed, scattered broadcast amid numerous difficulties, may have in many places found a congenial soil, and may yet spring forth to bud, blossom, and ripen under the genial influences of a different spirit now brooding over the nations; for the Lord seems working in a visible manner to 'spread forth the kingdom of heaven abroad.' Therefore, rather let us rejoice in a different prospect before us, and work with a will 'while it is called to-day.' Having had some little experience in tract distributing, I will relate a few incidents to you and draw some conclusions next time I visit you, which will be in a week or two, I think."

"Thank you, brother V.! We shall be glad to hear them," was the response.

I bade them good-bye, and then returned home.

EDUCATION.—No. 6.

BY SIMIUM.

(From the "Deseret News.")

If there is any one principle of more value or more necessary to success and usefulness in life than another to the child or the adult, it is faith. This is as much the creature of education as any other virtue. It is of the highest importance that the rising generation should have their minds thoroughly imbued with this principle—faith in themselves, in their parents, in their applications of science; but, above all, faith in God and in his servants.

A remarkable example of the beneficial effects of faith is found in the Book of Mormon, where, of two thousand young men who fought under Helaman in defence of their country and their liberties, not one was slain, because of the exceeding faith which, we are told, their mothers had implanted in their minds. This ought to be a great encouragement to modern mothers; though, in this matter-of-fact age, the idea of faith in God, or of his having anything to do with the immediate control of the affairs

of this planet, is by many considered ridiculous.

The so-called philosopher turns in scorn from the humble child of faith; and, in his self-sufficiency, trusts only in his own knowledge of and ability to apply the laws of nature. He forgets that God understands all the laws and operations of the universe, and by his superior knowledge can make them subservient to the accomplishment of his purposes. It is true nothing is done contrary to the laws of nature; but how little do the wisest of men yet really know of those laws! and how often are apparently opposite effects produced by the same cause! The other is the true philosopher. While one relies on his own limited wisdom and power, the other trusts in a Being who thoroughly understands the mechanism of the universe and the laws by which it is governed, and who can, consequently, control its operations and render them subservient to his own designs as easily as we can guide

electricity, or as the engineer, by the same machinery and power, either propels or reverses his engine.

Of two men who commence life—one with all the knowledge that the researches of science can give him—the other with a strong abiding faith in God, the latter will accomplish most good for himself and the world. Not but what a knowledge of the laws and operations of the physical universe is desirable so far as it can be obtained; but he who trusts alone in this is like the child who refuses to benefit by the experience and teachings of his father, preferring to trust to his own limited knowledge of the world.

Self-reliance is a virtue, confidence in our fellow-men is necessary, a knowledge of the truths of science is beneficial; but when we find the weakness of our own judgment—when men deceive us—when the application of the principles of science fail—when success is denied us through any of these channels, then it is that faith in God proves a life-preserver to the

soul, raises the head of its possessor above the waves of adversity, while others are sinking around him, and carries him safely to the shore, which the appliances of science and art had failed to enable him to reach. What faith did for those two thousand young men in their corporeal and bloody struggle, it will do for men and women now in their bloodless, but not less important and severe moral conflicts. While others fall everywhere around them, pierced by the shafts of disappointment and despair, these will pass unscathed through the ordeal, and march onward, scarred though they be, to success and victory.

Mothers, whatever else you do or do not give to your children, impart to them by your teachings and example a supreme, abiding faith in God. It is the richest legacy you can leave them. It is the foundation of all real greatness and goodness. It will develop all that is noble and generous in the character—all that is pure and exalted in the soul.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 301.)

. . . It was 150 feet high on the slope, and about 250 feet long at the base. At the top, the mound, with the building upon it, had separated and fallen apart. . . . We ascended on the fallen side, and, reaching the top, found, descending on the south side, a gigantic staircase, overgrown, but with the great stone steps still in their places, and almost entire. The ruined building on the top consisted of a single corridor, but three feet five inches wide; and, with the ruins of Nohpat at our feet, we looked out upon a great desolate plain studded with overgrown mounds. . . . Descending the mound, we passed around by the side of the staircase and rose upon an elevated platform, in the centre of which was a huge and rude round stone, like that called the *pioote* in the court-yards at Uxmal. At the base of the steps was a large flat stone, having sculptured upon it a colossal human figure in bas-relief. . . . At a short distance to the south-east of the court-yard was another platform or terrace, about 30 feet high and 200 feet square, on two sides of which were ranges of buildings standing at right angles to each other. . . . Beyond this was another

terrace, having on it ruined buildings overgrown with trees. . . . Leaving this neighbourhood, and passing by many ruined buildings and mounds, at the distance of six or seven hundred feet, we reached an open place . . . in the vicinity of three mounds, . . . and in the open space were some sculptured monuments, shattered, fallen, and some of them half-buried. . . . The mounds and vestiges of buildings were, perhaps, as numerous as those of Uxmal, but they were all ruined. . . . I proceed at once to the ruins of Kabah. . . . The *Teocalis* . . . is about 180 feet square at the base, and rises in a pyramidal form to the height of 80 feet. At the foot is a range of ruined apartments. . . . Leaving this mound, again taking the *Milpa* path, and following it to the distance of three or four hundred yards, we reach the foot of a terrace twenty feet high, the edge of which is overgrown with trees. Ascending this, we stand on a platform 200 feet in width by 142 feet deep, and facing us is the building represented in the plate opposite. On the right of the platform, as we approach this building, is a high range of structure ruined and over-

grown with trees. . . On the left is another range of ruined buildings, not so grand as those on the right; and in the centre of the platform is a stone enclosure, 27 feet square and seven feet high, like that surrounding the picote at Uxmal; but the layer of stones around the base was sculptured; and, on examination, we found a continuous line of hieroglyphics. . . In the centre of the platform is a range of stone steps 40 feet wide and 20 in number, leading to an upper terrace, on which stands the building. This building is 151 feet front, and the moment we saw it we were struck with the extraordinary richness and ornament of its façade. . . On the top is a structure. . . It reminded us of the towering structures of some of the ruined buildings at Palanque. . . The only purpose we could ascribe to it was that of ornament. . . The façade and front apartments . . . formed not more than one-third of the building. . . The whole edifice formed nearly a square; and, though having less front, with a great solid mass, nearly as thick as one of the corridors, for the centre wall, it covered nearly as many square feet as the Casa del Gobernador, and probably, from its lavishness of ornament, contained more sculptured stone. . . Descending the corner of the back terrace, at the distance of a few paces rises a broken and overgrown mound, on which stands a ruined building. . . On the left of this mound is a staircase leading down to the area of casa No. 2, and on the right is a grand and majestic pile of buildings, having no name assigned to it, and which, perhaps, when entire, was the most imposing structure at Kabah. It measured at the base 147 feet on one side, and 106 on the other, and consisted of three distinct stories or ranges, one on the roof of the other, the second smaller than the first, and the third smaller than the second, having on each side a broad platform in front. Along the base, on all of the four sides, was a continuous range of apartments, with the doorways supported by pillars; and on the side fronting the rear of casa No. 1 was another new and interesting feature. This was a gigantic stone staircase rising to the roof, on which stood the second range of apartments. . . The buildings on the top are ruined. . . The doorways of the ranges on the north side of this mound opened upon the area of casa No. 2. The platform of this area is 170 feet long, 110 broad, and is elevated ten feet from the ground. . . The plate opposite represents the front of this building, and the picote or great stone found thrown down in all the courtyards and areas is exhibited on one side in the engraving. The edifice stands upon an upper terrace; forming a

breastwork for which, and running the whole length, 164 feet, is a range of apartments, with their doors opening upon the area. The front wall and the roof of this range have nearly all fallen. A ruined staircase rises from the centre of the platform to the roof of this range, which forms the platform in front of the principal building. . . The whole front was ornamented with sculpture. . . The lintels over the doors are of stone. . . Leaving this building, and crossing an overgrown and wooded plain, at the distance of about 350 yards, we reach the terrace of casa No. 3. . . This building is called by the Indians *La Casa de la Justicia*. It is 113 feet long. There are five apartments, each twenty feet long and nine wide, and all perfectly plain. . . Besides these, there are on this side of the Camino Real the remains of other buildings, but all in a ruinous condition; and there is one monument, perhaps, more curious and interesting than any one that has been presented. It is a lonely arch, of the same form with all the rest, having a span of fourteen feet. It stands on a ruined mound, disconnected from every other structure, in solitary grandeur. Darkness rests upon its history; but in that desolation and solitude, among the ruins around, it stood like the proud memorial of a Roman triumph. . . On the other side of the Camino Real, shrouded by trees, were the trembling and tottering skeletons of buildings which had once been grander than these. . . From observation taken from the top of the Teocalis, and passing a small ruined building with a staircase leading to the roof, we reached a great terrace, perhaps 800 feet long and 100 feet wide. . . Two buildings stood upon this overgrown terrace. The first was 217 feet long, having seven doorways in front, all opening to single apartments, except the centre one, which had two apartments, each thirty feet long. In the rear were other apartments, with doorways opening upon a courtyard; and from the centre a range of buildings ran at right angles, terminating in a large ruined mound. . . To the north of this building is another, 142 feet in front and 31 feet deep, with double corridors communicating, and a gigantic staircase in the centre leading to the roof, on which are the ruins of another building. . . All the lintels over the doorways are of wood. . . Mr. Catherwood's eye was arrested by a sculptured lintel, which, on examination, he considered the most interesting memorial we had found in Yucatan. On my return that day from a visit to three more ruined cities entirely unknown before, he claimed this lintel as equal in interest and value to all of them together. . . The subject is a human figure standing

upon a serpent. The face was scratched, worn, and obliterated. The head-dress was a plume of feathers, and the general character of the figure and ornaments was the same with that of the figures found on the walls at Palenque. . . . The great interest of this lintel was the carving. The beam covered with hieroglyphics at Uxmal was faded and worn. This was still in excellent

preservation; the lines were clear and distinct; and the cutting, under any test, and without any reference to the people by whom it was executed, would be considered as indicating great skill and proficiency in the art of carving on wood. . . . There was no other sculptured lintel among all the ruins of Kabah. Why this particular doorway was so distinguished it is impossible to say.

(To be continued.)

PASSING EVENTS.

GENERAL.—The bill for the repeal of the duty on paper has been read for the third time in the English Parliament, and passed by a majority of nine. One thousand Irishmen have left Trieste for Ancona, in order to be enrolled in the army of the Pope. The celebrated Rev. Dr. Cumming, of London, delivered to a crowded audience, in the neighbourhood of Liverpool, on the evening of May 8th, a lecture on "The Prophecies and their Approaching Fulfilment." The Doctor noticed the several prophecies relating to the restoration of the Jews, and observed that he had been struck with a pamphlet recently published, in which the author contended that the original of the "vessels of bulrushes," spoken of by Isaiah, should be rendered "ships which draw water;" and he firmly believed that the ships and steamers of England would take a leading part in transporting the Jews to Palestine. In his interpretation of prophecies applied to the Church of Rome, he stated that while Roman Catholicism was on the decline on the continent of Europe, in England it was on the increase. In Scotland, some of our best and most ancient nobility had joined the Romish Church, and were now its most active propagandists; and in London there were some 500 or 600 of the nobility listening daily to the fascinating preaching of that apostate, Dr. Manning. After explaining the grounds of his views, he avowed his belief that the present dispensation would cease in the year 1867, and the Millennium then commence. The *Herald's* Paris correspondent says—"With whom are we going to war next?" is the general question in French military circles. The camp which is being formed at Châlons will consist of 40,000 men, forming the centre of an army of observation of 90,000 men along the Rhine frontier. In Prussia the military committee has unanimously granted supplies for placing the army on a war footing. According to a letter from Warsaw, an army of 150,000 men is marching to occupy Poland. Advices from Constantinople to the 2nd instant assert that 45,000 Russians were collected upon the Pruth. It was also reported that the Porte had assembled a *corps d'armee* of 30,000 men at Widdin. We learn from the *Patrie* that General Garibaldi's departure for Sicily has been fully confirmed. He left during the night from the 5th to the 6th. Letters from Naples to the 5th instant state that the insurrection continued in the interior of Sicily. Government had raised the state of siege at Palermo, but the court-martial was to sit permanently. Business had not been resumed. General Bismarck had demanded a reinforcement of 5,000 men, in consequence of Garibaldi's expedition. A Turin letter states positively that the Governor of Sicily lately wrote to his government—"The insurrection gains ground every day, and has become so powerful that my position is difficult. I have everything to fear, both from the people and the troops, and cannot answer for being able to hold out much longer." The King of Naples has become alarmed, and has applied to the Northern Courts for counsel, and probably for moral support. The *Patrie* publishes the following fresh details:—"Independent of the vessel of Garibaldi, two other steamers have left Genoa, having on board 1,400 men, consisting principally of the former Chasseurs des Alpes, Romagnols, Lombards, and several Genoese. A fourth vessel, it is said, left Leghorn for the same destination as the others, and three vessels have started from different points, all of which would join the division out at sea. All these vessels, in order to mislead the Piedmontese authorities, took their papers for Malta. The expedition is reported to be organized on a very grand scale, being provided with arms, ammunition, provisions, and material for a campaign,—in fact, with all necessary resources for sustaining a contest of several months. The carrying out of the expedition requires an expenditure which will exceed several millions. The subscriptions collected in England and Italy are not considerable enough to cover the expenses." The *Opinion Nationale*, in reference to Garibaldi's expedition, states that the General takes with him twenty cannons, and that the different vessels belonging to his expedition will unite off the Island of Capraja, when they will direct their course towards Sicily.

AMERICAN.—The coming election, in November, for the next President of the United States is now the all-absorbing topic of the American people. The two great antagonistic parties representing the North and South are making desperate efforts and saying desperate things. On one side, the *New York Herald* says—"But a great issue has come up. It is not a question of bank, of tariff, of internal improvements, or any of the old issues between parties; but it is a higher issue, involving all these, because it involves the existence of all of them. They have been all rolled into the one idea of an assault upon the institution of slavery. If the Black Republican party succeeds in the coming contest, it will receive an impulse in the development of its fanatical ideas that cannot be resisted. On the floor of Congress its leaders assume a tone of moderation, and pretend to limit their interference with slavery to the Territories; but this is merely intended to blind and lull the Conservative interests. Follow them into the rural districts, listen to their speeches there, and they will be found in every instance uttering the wildest denunciations of slavery everywhere. Spooner is their lawgiver, Helper is their textbook, the bloody and brutal doctrine of 'an irrepressible conflict' is their creed, and John Brown is their saint and martyr. All production, all industry, all trade, all legislation, all social existence must give way before a fanatic propagandism of an exaggerated idea of the rights of man, which is of itself destructive of all human rights. This is the great mania that is to be met and to be subdued in the coming presidential campaign; and it cannot be successfully resisted under a leader who is equally fanatic in the other extreme." According to intelligence from Charleston, April 25, Douglas is to be put in nomination for the presidency, with few prospects. No nomination at Charleston up to 30th April. Concerning Utah, passing events, we extract the following from the *Deseret News* of March 28:—"The large and commodious building heretofore known as Union Hotel, situated in the 17th Ward, designed for the Union Academy, is being fitted up for that purpose at a heavy expense; and, from present appearances, the edifice and its appurtenances will be in readiness for the opening of that institution on the 9th of April, as announced." "The people in the 13th Ward are making the necessary arrangements for building, in the course of the summer, a commodious school-house on the foundation that was commenced some time since,—not after the original design, but upon a plan considered more economical and convenient and better suited to the uses for which it may be required. We are pleased with the movement, and expect to see an elegant and commodious building erected, before another winter, that will be creditable to that Ward and to its presiding officer, Bishop E. D. Woolley, under whose superintendence the work will be performed. After the people of the 13th Ward shall have set the example by building a tasteful and suitable house for school and other purposes for which it may be needed, other Wards may be expected to imitate and perhaps excel them by building a better one; and we trust that the spirit of improving upon what has been done by others will continue to be manifested till a degree of perfection shall have been attained in the construction and convenience of school-houses not hitherto seen or deemed necessary by a majority of the good people of this Territory." "At the shop of Mr. R. Margetts, near the north-east corner of Union-square, may be seen a double plough of his invention and manufacture, so constructed that it may be used as a subsoil plough, with a slight alteration." "From Carson: The rush from California to the mines in Western Utah is said to be very great; the stages are daily filled, and the road between Sacramento and the mines are thronged with adventurers. Bradey and Co. are making arrangements for a daily line of stages from Placerville to Genoa. New and rich discoveries are constantly being reported, and the excitement was said to be on the increase; and there was a great demand for lumber for the building of huts in the mining camps. McCall and Co. were surveying a route for a ditch from Clear Creek along the base of the mountains to the line between Eagle and Washoe valleys; thence around the hills to Devil's Gate. Some fine specimens of the sulphuret of copper, taken from a locality east of Genoa, had been exhibited in Placerville. The mineral resembles that of Arizona, and contains considerable silver. At Susanville, an extensive quarry of gray marble has been discovered. It can be taken out in slabs of any size with common tools. The marble is pronounced superior for building purposes, and withstands the effects of fire. The shooting season has commenced in good earnest; and as there is no lack of the necessary means to keep it up, in the absence of all law, excepting that of 'force and arms,' there is a fair prospect that personal rencontres will be frequent in that region during the mining season. There was some excitement about an anticipated war with the Pah-Utah Indians. Roop, the quasi-Governor of Nevada, had called on General Clarke for a company of dragoons, a field-piece, and for arms and ammunition. He had also issued a proclamation calling upon the people to organize military companies, take care of their stock, &c. Those not likely to be benefited by the movement think there is nothing very alarming, and that the farce will end without bloodshed."